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quench the smoking flax, and who "dismissed even the woman taken in adultery with the admonition, 'go, and sin no more.'" The fact is, however, that Protestants hold no such doctrines; they acknowledge the fullness of forgiveness which Christ is willing to bestow on penitent sinners, in terms as ample as can be desired; but they hold, that the first step, in order to obtain such forgiveness, must be, the conviction of sin, and sorrow for it. The penitent must *feel* his malady before he will accept the services of the physician. We find fault with Liguori, not because he teaches confessors to bestow forgiveness on sinners, but because, as Cardinal Wiseman acknowledges, he "makes excuses for sinners," and tries to show that the actions for which we condemn them are, in reality, not sinful, and do not require forgiveness.

It is one thing to *repudiate* a debt; another to acknowledge it, and ask, at the same time, to be forgiven it. The latter is the course which the sinner is directed to pursue by Protestant teachers; the former, that which he would be taught by confessors trained in the school of Wiseman and Liguori.

Let us, in fact, compare the different instruction which a penitent sinner would receive if he sought for spiritual consolation from a Protestant clergyman, and if he made his confession to one who adopted Dr. Wiseman's views as to the duties of a confessor. The Protestant clergyman, however tender his feelings towards the penitent might be, would never dream of giving him consolation by diminishing his conviction of the guilt of the sin which he had committed. He knows that there is no sin too great for the blood of Christ to blot out; while, therefore, he is able to repress every suggestion of despair by fixing the sinner's thoughts on that all-sufficient remedy, he would prefer to deepen in his mind his sense of the guilt of his sin, and endeavour to fix in his soul such a lasting abhorrence of it, as should prevent him from falling into the same sin again.

There are good reasons why a Roman Catholic clergyman, if really anxious for the moral improvement of his flock, should be even more careful than a Protestant clergyman to deepen convictions of sin before pronouncing words of comfort. For every one must admit that the Roman Catholic institution of confession has too often the effect of leading the penitent to suppose that he has got rid of the sin the moment the priest's absolution is pronounced. The Author of our nature has willed that the commission of sin should always be attended with certain remorse and uneasiness, and these uncomfortable feelings are the natural means provided to guard against the repetition of the sin. Now, one of the principal objects for which people resort to the confessional is, in order to get rid of those unpleasant feelings. A judicious confessor, therefore, would be careful how he removed these safeguards against future sin before he had taken advantage of them to gain a security for reformation. Just the opposite of this is the course which Jesuit confessors have been charged with pursuing. It might be expected that Cardinal Wiseman would have denied the truth of the accusation; but any one who reads over the passage we have cited will see that the method which Dr. Wiseman says a confessor ought to pursue, is precisely the same as that which Jesuit priests have been accused of pursuing.

According to him, it is the confessor's business to get his patient out of trouble as well as he can; and the very fact of the penitent's coming to him gives him a claim on his tenderness and compassion. He is to show this tenderness by putting in practice the lessons he has learned from the science of moral theology, in framing excuses for sinners. If he finds his penitent overwhelmed with undue sorrow for his sin, he is kindly to point out that the case was by no means so bad as might be supposed. He is to consider the "relation of the sin to the temperament and situation of the penitent." It was a sin to which, perhaps, he was greatly addicted, and from which the poor fellow would have found it difficult to abstain; or, perhaps, he had provocation, and so may stand excused. Then must be taken into consideration favourable circumstances with regard to the "intention of the agent." When we shall have expounded, in a future article, the Jesuit doctrine of "guiding the intention," the reader will see what resources this alone affords the confessor for reducing the character of the sin, and how fully they have been recognised by Cardinal Wiseman. Then, we are told, the confessor is to consider the possibility of "accounting for the sin upon some indulgent hypothesis, or the admissibility, without compromise, of some lenient construction, or the adoption of some moderate opinion of a divine of weight, upon which, desiring to be lenient, he might safely act." The reader will not understand the full force of these recommendations unless he is acquainted with the Jesuit "doctrine of probability," and knows how confessors are instructed that they may treat as innocent, actions, which they themselves believe to be sinful, provided that some respectable divine has pronounced them innocent. And so lax are the decisions of some of the Jesuit doctors, that a confessor, wishing to be indulgent, need scarcely have recourse to any other method than this of getting his patient quickly out of trouble.

We return, then, to Cardinal Wiseman's own illustration, and ask how a physician might best show his tenderness

to his patient. He would, to be sure, not needlessly terrify the sick man's friends, by expressing distrust of the ultimate result, provided the patient made use of the remedies which he knew were sufficient to overcome the disease. But would he show his leniency and moderation in the manner suggested by Cardinal Wiseman? According to him, the physician ought never to admit, if he could help it, that the patient was affected by serious disease, and ought to try to account for his distressing symptoms, on some lenient hypothesis. Perhaps they only indicate some small constitutional derangement—at all events, even if the physician cannot convince himself that they indicate mere trifling disease, still, if he can find in any approved medical work that the symptoms complained of might possibly exist without formidable disease, he is not to act on his own opinion, but he is to do everything in his power to avoid the employment of severe remedies. Now, how would our readers like to call in a medical man who told them that the rule of his practice was, never to employ a strong remedy if he could possibly help it; who, if he was called in to treat a bad fever, would say, "perhaps it is only a heavy cold;" or, if called in for a case of apoplexy, would say, "probably the patient is a man of sleepy habits, or possibly he has taken a trifle more than is good for him; let us deal leniently with him, and by no means have recourse to any severe remedy." We fancy our readers would not much admire the gentleness and moderation of such a physician; but would have recourse to the doctor who was not afraid to act "severely," provided that was the proper way to make them well.

We confess, then, that we cannot understand how our Roman Catholic friends, if they think over the matter, can have any confidence in the efficacy of absolutions pronounced by confessors who acknowledge that they act on such rules as Dr. Wiseman lays down. We do not say a word here against the efficacy of absolution in general. We are willing here, for the sake of argument, to accept the account which Roman Catholics give of it. But everyone is agreed that, in order that the absolution should be effectual, it must be pronounced with perfect understanding of the case—the remedy must be adapted to the disease. If the penitent mislead the confessor, and pass off on him his mortal sins for venial, and his venial sins for no sins at all, why, then, the absolution does not reach down to the root of the evil, and the penitent still remains loaded with the guilt of his sins. And it must be all the same if the confessor mislead himself; if he lay down such rules for his guidance as will always lead him to form too low an estimate of the guilt of his penitent. It will follow, then, too, that his spiritual remedies will not be proportioned to the malignity of his disease, and so the sinner will remain unabsolved and unforgiven.

It would be even well if the mischief were only that the one past sin remained without absolution. But what encouragement will the sinner receive for a repetition of his offence. When he goes as a penitent to his confessor, filled with remorse or uneasiness for his ill conduct, and when his spiritual adviser informs him that his scruples were unfounded; that his natural character, and the provocation he had received, must be regarded as mitigating circumstances, and that what he had done is, in the opinion of some grave doctor, no sin at all: what will be the practical effect of such teaching as this? Evidently that he will take care not to give himself unnecessary anxiety on another occasion, and that he will commit, without scruple, the actions which he has found by experience he may commit with impunity. To illustrate this, we may employ the example which Dr. Wiseman himself has selected. He says—"The nice distinctions, which our theologians draw, (between sins that destroy and such as only wound the soul, for instance) are apparently believed to be devised for the special purpose of enabling young Mr. A. to murder his enemy with only a venial quantity of deliberation, or Lady B. to play her cards so neatly as to commit a decided *faux pas* without forfeiting the good opinion of her spiritual adviser. Such an imagination is not less ludicrous than would be that of supposing all the vagabonds in Hampshire to subscribe, in order to get Mr. Justice Coleridge to go down to some central spot in the county, that they might repair into his presence, and consult him as to the approved method of house-breaking, or other such practices, so as to come off with the least quantity of punishment at the next ensuing Winchester Assizes."

Now, Dr. Wiseman must be very simple if he supposes that the vagabonds aforesaid need any other opportunity of instruction than the Winchester Assizes themselves. If they find that house-breakers are in the habit of getting off there with impunity, they will not require any further instruction to know how far it will be safe for themselves to venture in the same way; nor could they have a better instructor in vicious practices than a judge whose invariable rule was to secure the acquittal of the prisoners.

We think we need say no more as to the moral tendency of the general rules laid down by Liguori and approved by Dr. Wiseman; and we shall on a future occasion return to give some practical illustrations of the application of them.

THE ABBE LABORDE AT ROME.

(Continued from page 55.)

"XVIII. When the Episcopal Conferences were ended, on the 25th November, the great proportion of the bishops had not yet arrived. They arrived on the following days; but they had nothing more for them to do; and, indeed, they themselves had done nothing.

"XIX. It must here be observed, that the bishops of Spain had not answered the invitation they had received. They had urged three reasons which had hindered them presenting themselves:—The first, that it did not appear to them a fitting time to define this question; the second, that as the cholera was raging in Spain, they could not leave their flocks; the third, that the government opposed their journey. There came no more than one or two, and these for some particular motive. The Archbishop of Toledo, having some time before been promised the cardinalate, came to receive the cardinal's hat—as he has, in fact, received it in the public consistory, which took place in St. Peter's, on Thursday, the 31st November.

"XX. They have not had any conferences of the cardinals; there was only a secret consistory held on the 1st December. What was said there? What was done there? No one knows; but it is certain, that, had they wished, they might, in this one session, have examined the question to its root. Moreover (not to suffer any doubt), their part had been resolved upon—the Pope willed, and his will was known. For, according to the habitual customs of the Court of Rome, even the Sacred College believes itself warranted in always submitting in silence, as soon as the Pope has said, 'I will.'

"XXI. I will add some particulars with reference to those things which the newspapers published, after the account of the Abbé Gaume, about that 'unparalleled enthusiasm,' and that 'general intoxication' (of joy), in which 'Rome was plunged' on the 8th December. It was not possible, as has been seen, that I could have witnessed this; but it must have been, either that this enthusiasm and intoxication were a very sudden outburst, or that they had no other existence than in the heated imagination of the 'Apostolic Notary.'

"Up to the 7th, at two o'clock in the afternoon, when I departed from Rome, I can affirm that no symptom of this enthusiasm and intoxication had as yet presented itself. For five days, at least, the Cardinal Vicar had caused to be advertised a lengthy instruction, to prepare the people for this unparalleled event in the Church, and to animate their devotion. I have read it throughout on the walls of Rome, it enjoined prayers, sermons, and exhibitions of the holy Sacrament in the Churches. The solemn day approaching, a second exhortation followed the first. I had intended to inform myself accurately, both by my own experience and that of others, as to the sentiments with which the people were animated. With this design I visited many Churches, as well during the week, as on two consecutive Sundays, 26th November and 3rd December. I saw in many places the great scaffoldings of monuments prepared for the statue of the holy Virgin, much tapestry displayed, many draperies of all colours, many wax candles; this was the work of the Sacristans; but the enthusiasm of the people—the people—nowhere!

"XXII. During the week, I attended on one occasion an evening sermon, in St. Mary, of Ara Caeli, a large church, which had, at other times, been the Temple of Jupiter Capitolinus. In the middle of the nave, in front of a raised dais, on which a *co-délér* was preaching, I saw a small circle reserved for females, and in the sanctuary five or six religious of the house. I attended twice at the morning exercises, and at the High Mass, in the Church of the Holy Apostles. There were about fifty persons there, besides many who took the opportunity to see the Church, and were going in and out.

"XXIII. On Sunday, 26th November, I spent a great portion of the afternoon in the large parish church of St. Ambrose and St. Charles, in the Corso, in which the Holy Sacrament was exhibited all the day, for the appointed prayers. I hoped to have heard vespers there; but there were not any. In Rome, the *curés* do not give themselves the trouble to perform the office of vespers on Sunday in the parish churches. I wish to be candid—people came in some proportion, men and women, to adore the Holy Sacrament. Each fell upon his knees before the altar, richly illuminated, and withdrew. When I was retiring, I was induced, by the sound of the bell, to enter the Church of St. Lawrence, another parish church in the vicinity of the Corso, to attend at evening prayers. It had, also, but few people in the long aisles, fewer than were in St. Ambrose; but not at all the course that we are accustomed to see in France. On the same Sunday, and following (3rd December), I visited other parish churches at the time when vespers ought to have been sung—the Holy Sacrament was exhibited in these also. But, notwithstanding that, I attended in some well-disposed districts, where I saw no one but a priest in adoration before the altar, and three or four persons in the whole church.

"XXIV. On the latter Sunday, I proceeded as far as St. Mary Major, hoping to hear the Roman vespers at least once; for there is a Chapter there bound by the State to sing them. St. Mary Major is the first church in Rome after St. Peter's. This occurred in the midst of the *Novena*, and was the first Sunday in Advent. The Holy Sacrament was

exhibited with pomp, and the Abbé Gaume was speaking as one who is excited to greater enthusiasm by the exhibition of the relics of the 'Cradle.' I saw a very small number of persons at the entrance of the chapel where the Holy Sacrament was, a school of little children, and some priests and gentlemen who moved about in the quite empty church, visiting it as an edifice.

"But, what is beyond all expression, the workmen wrought with great diligence, as on every other day of the week, in the Chapel *Borghese*, the most beautiful of the Basilicas; and here, while on this subject, is an anecdote to occupy us.

"While waiting for the choir to be opened, where they go to sing vespers, I was near an adjoining confessional, engaged in praying to God from my Breviary. A French priest approached me with a sad and irritated countenance, and said to me—'Sir, there ought to be weighty reasons of necessity to induce these folk to work as they are doing to-day, Sunday, and in the very church; however, such reasons do not appear, and we have not heard them say that any ceremony is to be performed here. Can you inform me of these reasons, to relieve me of the scandal that I suffer?' 'Sir,' I answered, 'I am not aware of any such reasons from necessity, nor can I see any more than yourself why these things should be.' 'But,' he replied, 'are you not employed in this church?' 'No, sir,' I rejoined, 'I am a stranger.' 'I beg pardon,' said he, 'I thought, by seeing you here, that you were the vicar commissioned to hear the confessions of the French.' And he withdrew with a murmur, profoundly scandalized by the religion of Rome.

"Immediately after, the choir was opened. The vespers were sung *rondelement* by seven or eight canons, and there was no one else present that I saw, save another man and myself. I remarked they did not sing the vespers of the Sunday. Consequently, they had not performed the Sunday service. The first Sunday in Advent is, however, privileged, following the rubrics of the Roman Breviary, and not yielding to any saint. Evidently at Rome, for the sake of good example, they save themselves the recitation of the Sunday service as is directed in the Roman Breviary, because they find it too long!

"XXV. Can it be that a people, who see so little faith at home, and so great indifference—who practise religion so badly, and who so prepare themselves, in the midst of such preparations and exhortations, for the proclamation of a new dogma—can it be, that they would be suddenly seized with enthusiasm and spiritual exultation, amounting even to intoxication ('*ivresse*') on the day in which the new dogma was proclaimed.

"XXVI. The truth is, that the Roman people were very indifferent to the new faith which has been announced. Such of the laity as had received any instruction did not regard it with any gratification. The people properly so called—the masses—did not understand even what was intended to be done. It must be known that, in Rome, the people, so far as religion is concerned, are in such ignorance, the like of which is nowhere seen. I have been myself informed in Rome, by respectable, well-informed persons, that this ignorance amounts even to brutishness. When they saw so many bishops arriving, they inquired for what reason they came; and they said among themselves—it was related to me in Rome—that it was to apply a remedy to the public misery, by giving some freedom to agriculture, to commerce, and to industry. Women and girls who practised religion, believed that they had come to decide that the holy Virgin is a virgin, and showed in the confessionals that they were scandalized, because the priests were not all agreed upon this matter. I have learned this fact from a sincere man, and one who knew what was passing.

"XXVII. The great bulk of the Roman ecclesiastics of all orders and of all ranks continue in Rome itself, in proportion, as ignorant as the people. Can we wonder, then, that it should be easy to make them receive the Immaculate Conception as of Faith! I have, however, positively learned that among the priests and the religious who have any information, one cannot fail to find some who entertain, regarding the new dogma, the same difficulties as myself. One person of exalted dignity assured me, that the Dominicans of the Minerva have always held the doctrine of St. Thomas, and even engaged me to see them. But in Rome, none has any liberty to think, nor liberty to speak, nor liberty to write, according to the purity of the Gospel and the spirit of the Fathers; in Rome there is the Inquisition to strangle the truth. Father Perrone and Father Passaglia have liberty to write everything: but true and sincere men, nothing.

"XXVIII. The Abbé Gaume instances, as elements of the 'general intoxication,' the music that the *Pifferari* play before the Madonnas at the corners of the streets. I have heard the music, and have seen the musicians. They are simply two wretched men, clad in rags, of whom one plays on the life, and the other on the pipes. Government pays them; I ascertained this from a trustworthy source.

"The other element of enthusiasm was the nightly procession of the brotherhood of *Ara celi*. The Abbé Gaume says, 'that with their song mingled the deep responses of the heart.' I have not heard them but in the distance, crying *Viva Maria*, which seems to be the burden of their song; but some persons who have heard them near at hand, have assured me that their music resembled more a burlesque, than the seriousness of religion. I do not wish to

contradict the Abbé Gaume, who is, doubtless, experienced, and to assert that a person may not heartily join in their procession and their song; but it appears that no Frenchman, at least, will take part in their melody.

"In fine, the Abbé Gaume devotes himself, in his poetic spirit, even to the lamps suspended before the Madonnas, and observes—'Even the poorer classes exhibited little lamps in their windows, and the numerous Madonnas were illuminated with lights.'

"It is true there were in Rome Madonnas at the corners of every street, and almost at every step. More frequently the venerated image had a lantern before it. To read the inscriptions, each of these Madonnas is more miraculous and more celebrated, one than another. I left them to enjoy in peace their old titles, and the celebrity which they possessed in the eyes of the people, by reason of the miracles they had wrought at other times. Far be it from me, at least, to refuse them the common legitimate respect due to them all, as representing the image and the remembrance of the Virgin, Mother of God. In this respect, I willingly rivalled the people of Rome. But not having seen the rest with the same eyes, nor with the same imagination as the Abbé Gaume, I cannot help saying, that I was disgusted on seeing almost every Madonna and lantern covered with filth. Thus I must bring home to those who had the duty of keeping them, the charge of hideous negligence rather than of true religion. As for the lanterns, I saw them so densely blackened with smoke, that the light burning in them by night could with difficulty be distinguished.

"It must have been that they had been washed, or rather re-cast, when the Abbé Gaume sees them to be so brilliant as to enhance the splendour of a general illumination; but this I gravely doubt. These little attentions to cleanliness are not the social character of the Romans.

"XXIX. I conclude my narrative for the present. I proceed in my Memoir to examine the authority of the Bull of the 8th December. I shall continue to speak without reserve. I have led my readers to understand that we deal here with a question of faith, and that when we deal with matters of faith, we must lay aside compliments. I will imitate the liberty, and, if I can, the power of the Fathers. If I have uttered truths which appear harsh, so much the worse for those who, according to the apostle's language, will corrupt the word of God—*Adulterantes verbum Dei*. I ought in a question which excites by reason of the feelings which it arouses, but nevertheless a question wholly of faith and salvation, to be as Jesus Christ, our master and our model—a true teacher, teaching the way of God in truth, having no regard for any man, nor considering the person of men."

We must pause here for the present, as the Memoir attached to the above narrative is too long and too important to attempt to give even an outline of it in our present number. The narrative which we have given in detail requires no comment from us, and we shall only say we deeply sympathize with the wrongs and insults inflicted on this learned and heroic champion of truth by the tyranny of ecclesiastical authority at Rome, more worthy of the middle ages than the nineteenth century; practised, also, be it remembered, towards a distinguished Roman Catholic priest, and a citizen of the great French nation, but for whose continued support the monarchy of the Papacy would, most probably, at this moment, be no more.

LA SALETTE.

SOME months ago, we presented our readers with the prospectus of a work printed at Grenoble, by several of the diocesan clergy of that place, with the object of laying before the Pope a memorial, exposing, in detail, the imposture of the alleged apparition of the Blessed Virgin on the Mountain of La Salette, and showing the dangers attending the (Roman) Catholic Church from the adoption of such false miracles; and at the same time we called our readers' attention to the persevering exertions of the ultramontane journals—the *Tablet*, *L'Univers*, and *Catholic Standard*—to uphold the apparition as "a stupendous supernatural event which happened in an unbelieving age, to confound the infidel and blasphemer!"

The French work itself, which we have now before us, consists of a closely printed octavo volume of 368 pages, and is entitled "La Salette devant le Pape, ou Rationalisme et hérésie découlant du fait de La Salette, suivie du Memoire au Pape, par plusieurs Membres du Clergé Diocésain; signed *L'Abbé Deleón*, de Grenoble; and printed by E. Redon, Rue Bayard No. 13, Grenoble; and as it is rather difficult of procurement in this country, and has, so recently as the 2nd May, 1855, been made the subject of legal proceedings before the civil tribunals of Grenoble, we think it may be interesting to make known its contents somewhat particularly, and the more so, as it affords an instructive lesson, how easily false miracles may have been palmed upon the credulous in former ages, by showing how a similar one can be got up, even in such a country as France, at the present day, and in the enlightened nineteenth century.

The whole subject is too large, and has been too minutely dealt with by the Abbé Deleón and his colleagues, to be satisfactorily disposed of in a single article, and we, therefore, propose to confine ourselves, for the present, to that part of the work alone which has

reference to the lady plaintiff in the court of Grenoble, and which will enable our readers to understand, without going any deeper into the supposed mystery, why *Mademoiselle Lamerliere* should have brought an action against the *Abbé Deleón* for 20,000 francs damages for alleged injury done to her character by the publication of the work in question, and, at the same time, to estimate, at somewhat of its real value, the importance of the decision at Grenoble, as bearing on the veracity and faith-worthiness of the reverend author and his colleagues, when we state that the court dismissed her proceedings, with costs.

We propose, also, in order to make the matter more fully intelligible, to annex some extracts taken verbatim from the recent work of the Right Rev. *Dr. Ullathorne*, Roman Catholic Bishop of Birmingham, which contains some important admissions and statements upon the subject, and which, as coming from the pen of a professed advocate of La Salette, will naturally carry more weight with those predisposed to believe such matters (if such persons exist in this country) than any statement made by the open opponents of the prodigy, even though those opponents should be (as, in fact, they are) Roman Catholic priests, of high character, living near the spot, and in the very diocese in which the disputed miracle occurred.

What follows is a verbatim translation (and, perhaps, may be considered by some too literal a one) of the early part of the 4th chapter of the Abbé Deleón's book, pp. 59-69.

THE APPARITION on the Mountain of La Salette on the 19th September, 1846—*Mademoiselle Lamerliere*.

MADemoiselle CONSTANCE LAMERLIERE, de Saint-Ferréol, was born of rich parents, and received a careful education. After several years' sojourn in the Convent of St. Pierre, at Grenoble, under the religious direction of M. Rousselot, Canon and Vicar-General of Grenoble, she entered the Convent de la Providence, in 1822. That convent had only just been established, and had at its head a lady of high merit, Madame Chantal. *Mademoiselle Lamerliere* filled several offices in this convent, and was at last chosen as the mistress of the novices. Gifted with a lively imagination, she became remarkable for an exaggerated piety, and gave herself up to practices the most mystical. To fulfil the rules of her convent was not sufficient for her ardent zeal. In her class, in her cell, in fact, everywhere, she desired to have little shrines which might recall to her more particularly the presence of God and the Holy Virgin. By the aid of a fluent speech, she easily fascinated her pupils—simple, young, country girls, who were scarcely initiated into the first elements of the most ordinary instruction. This continued tendency to fanaticism excited the solicitude of her superior, Madame Chantal; and, as it was her duty to guard the novices of the institution against rash innovations, or any dangerous exaggerations, Madame Chantal submitted the explanations and commentaries of a private catechism, which *Mademoiselle Lamerliere* had composed, to the consideration of M. Desmoulins, at present attached to the Seminary of St. Joseph, at Grenoble.

This surveillance annoyed *Mademoiselle Lamerliere*, who already had made known to her pupils and the sisterhood her project of founding particular congregations (the Holy Family, La Crèche, &c., &c.); and, after eight years' sojourn in the establishment as teacher of the novices, she suddenly pretended to have need of repose, in order to give herself up more completely to the exercises of an absolute retreat.

Madame Chantal readily yielded to this request, and *Mademoiselle Lamerliere* entered into retreat, which she did in a manner so complete, that she shut herself up in her cell, and never quitted it but to go to the church or the refectory.

Three months thus passed on, when, without giving any one notice of her intention, *Mademoiselle Lamerliere* quitted the house as a fugitive, and directed her steps to Notre Dame du Laus, in the Diocese of Gap. There she rested for some days, and then commenced her route for Marseilles, on foot. On her way, she visited all the churches, pointed out to the curé of each place defects to be corrected, and repairs to be made, and, to induce them to enter into her views, put down the name of C. LAMERLIERE, de Saint-Ferréol, for large sums, which she promised should be paid as soon as they informed her that the improvements were made. It is needless to say that not one of these promises were fulfilled. Arrived at Marseilles, she associated herself with a priest who was occupied with several institutions and pious works, among others, societies for the working classes. This excellent clergyman, however, died, and *Mademoiselle Lamerliere* proceeded to Valence. There she associated herself with an ecclesiastic whose name had had much notoriety, and she only left him when he himself sunk under the reverses of ill fortune. During her sojourn there, however, *Mademoiselle Lamerliere* had pursued the realization of her favourite dream, and had organized the congregation of "the Holy Family," and made desperate efforts to obtain the patronage of the Bishop of Valence, Monseigneur Latourette.

At Grenoble, where she came often, she placed her-